preſcribed by perſons who have ſtudied the human body, are the only human means, yet diſcovered, of recovering that ineſtimable bleſſing health, that will bear inveſtigation.

Do you then believe that theſe magnetiſers, who, by hocus pocus tricks, pretend to work a miracle, are delegated by God, or aſſiſted by the ſolver of all theſe kind of difficulties—the devil.

Do they, when they put to flight, as it is ſaid, diſorders that have baffled the powers of medicine, work in conformity to the light of reaſon? or, do they effect theſe wonderful cures by ſupernatural aid?

By a communication, an adept may anſwer, with the world of ſpirits. A noble privilege, it muſt be allowed. Some of the ancients mention familiar dæmons, who guarded them from danger by kindly intimating, we cannot gueſs in what manner, when any danger was nigh; or, pointed out what they ought to undertake. Yet the men who laid claim to this privilege, out of the order of nature, inſiſted that it was the reward, or conſequence, of ſuperiour temperance and piety. But the preſent workers of wonders are not raiſed above their fellows by ſuperiour temperance

temperance or ſanctity. They do not cure for the love of God, but money. Theſe are the prieſts of quackery, though it be true they have not the convenient expedient of ſelling maſſes for ſouls in purgatory, nor churches where they can diſplay crutches, and models of limbs made ſound by a touch or a word.

I am not converſant with the technical terms, nor initiated into the arcana, therefore, I may ſpeak improperly; but it is clear that men who will not conform to the law of reaſon, and earn a ſubſiſtence in an honeſt way, by degrees, are very fortunate in becoming acquainted with ſuch obliging ſpirits. We cannot, indeed, give them credit for either great ſagacity or goodneſs, elſe they would have choſen more noble inſtruments, when they wiſhed to ſhew themſelves the benevolent friends of man.

It is, however, little ſhort of blaſphemy to pretend to ſuch powers!

From the whole tenour of the diſpenſations of Providence, it appears evident to ſober reaſon, that certain vices produce certain effects; and can any one ſo groſsly inſult the wiſdom of God, as to ſuppoſe that a miracle will be allowed to diſturb